7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

684 837 Morality in Hunza is of a high level, equal to that of the best records in the world. Sexual promiscuity on the part of either male or female is practically unknown. It is clear and established that they are clean thinking and clean living people. However, the Mir did tell me that on rare occasions there was trouble involving the eternal triangle.

644 959 608 The strangest custom that I found practiced in Hunza was that followed by the royal family . . . that is, the Mir's family . . . and it pertained to their children. As soon as a child is born to the royal family, it is given out to foster parents to be reared and brought up by these parents as their own. And there the royal child remains for an unspecified period of years. The child is brought to the palace on occasions and then returned to its foster home.

The exact purpose for this practice was hard to pin down. I felt that probably it was done to save the queen or Rani the difficulty of raising the child through its infancy. I also thought that perhaps this would allow the queen to have more children, and thus be sure to create a long line of descendants to follow in the ruler's footsteps or lineage. It was also suggested that this was a way or manner or means of strengthening the ties of the ruler with his people—a sort of democratic gesture.

The people to whom the child is given out for rearing are referred to as "milk parents" or "milk family." The tie that is thus established with these people is never broken. The individual members of the family are referred to as the milk-mother, the milk-father, the milk-brother and the milk-sister.

In every case, before the child is given out to its milk parents, their character, their habits and their way of life are carefully scrutinized so that the royal couple

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

know that the child will be given a fine upbringing.

It is to be expected that the milk parents will be given much consideration and favors from the Mir's household and family . . . and the Mir has and still does provide better than average homes or residences for these selected people.

In Hunza at the present time, the Mir has built a row or unit of bungalows for these milk parents and they are given food and necessities from the royal kitchen.

I have tried to find some connection of this practice with other nations or peoples. So far my search has been unsuccessful in this regard.

Death is not the serious thing with the people of Hunza that it is with most other peoples throughout the world. That does not mean that there is no sadness and mourning, but it does not take on the same scope and seriousness that it does in the West. This is primarily due to the religion and beliefs of the people. Being Mohammedans, they believe in predestination . . . "So Allah wills."

Seldom are graves of departed kinfolk visited—nor are flowers laid upon them. In fact, very little maintenance is ever carried out on graves. Visits to the graves or graveyards are definitely not encouraged. The dead are revered, but visiting the grave of the departed is not really the accepted thing in Hunza.

The dead are often commemorated by having roadside lean-tos or "baldies," as they call them, erected for them . . . where a man can stop and find a bit of shelter during a storm, or rest his pack or load. They also build "jhurks" or water holes to serve the same purpose. Women are seldom commemorated in this manner. The best that a woman can hope to get is a rock pile erected in her memory.

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